

The Citizen

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HERE'S A YOUNG-OLD MAN.

Dr. J. M. Peebles of Los Angeles is planning to make his sixth trip around the world in the fall of 1915. Dr. Peebles returned recently from his fifth trip.

To most folks of ninety-one a trip around the world would be something to think about, perhaps, but not to undertake. But Dr. Peebles believes firmly that he will make that trip two years from now, when he will be ninety-three.

Here's hoping nothing occurs to disappoint him!

When Dr. Peebles got back to New York the other day the newspaper men wanted to know all about his trip abroad. In spite of the improved means of travel, transoceanic voyagers of ninety-one are not yet common.

"What is the real secret of your vitality?" he was asked.

"Just behaving myself, proper living and always being up and doing account for it," said Dr. Peebles. "I have the will power to compel myself to do things instead of sitting in a corner talking about the bygone days."

Isn't that a fine plan for a man of ninety-one?

Reverse the figures. It's a good plan for the man or woman of nineteen as well as for the person of ninety-one.

In fact, any age between nineteen and ninety-one or on either side of these figures will do well to "compel itself to do things."

The doing of things that are worth while depends on compulsion from within, not urging from without. You note that the doctor said, "I compel MYSELF to do things." He did not say, "I find myself compelled to do things."

See the difference?

Most of us have not reached the age when the doctor's remark about "sitting in a corner talking about the bygone days" applies to us. We have yet work to do, hills of accomplishment to scale, haven't we?

WE mean all of us, of any age.

The feeling of age is not always expressed in years. Some men of thirty-five are older than others of ninety. They are the ones who sit in the corner and talk about the old times.

The others are up and doing. The frost on their hair does not chill the ardor in their hearts and minds. There may be rheumatism in their joints, but there is none in their mentality. In their interest in life. Their grandchildren's affairs are theirs.

With the lengthening term of man's life on earth, due to medical discoveries and the spread of sanitation; with the improved methods of disseminating intelligence among all classes of people, there is very little excuse for any one's growing old.

We can all start with Dr. Peebles on voyages around the world—mentally, if not in person.

IS YOUR LIFE'S SOIL RICH OR POOR?

In a sense every person's life is a farm. It must be tilled to bring forth proper fruits. It can be fertilized with the chemicals of wisdom and foresight or it can be permitted to grow to weeds.

One thing you cannot do with your life—you cannot let it remain fallow. It must produce crops fit for the granary and the storehouse or it will run wild with noxious weeds.

Like the farm, a life has its seasons of sowing, of cultivation and of harvest. Again, like a farm, it must be kept in good tillage. It will not "run itself."

"As a man soweth, so shall he also reap." The life of a farm runs in cycles, each one filling a year. The life of a man fills more than a year, but the regular course of operations is the same as in the farm year.

Nowadays farmers bear much of the "rotation of crops." It means growing such products of the soil as shall not exhaust the fertility of the land. It means changing the character of the crops grown so that no one element of plant food in the soil shall become exhausted.

Wheat takes nitrogen from the ground. The legumes replace it with the nitrogen of the air. That is an illustration of what is meant by "rotation of crops."

Why not apply the principle to life?

It cannot be done completely, of course, since success in any line of endeavor means long continued appli-

cation. But there is value in the partial working of the principle.

If you apply yourself too constantly to one line of work or study you may win success in that line, but you win it at the risk of exhausting a valuable element in the soil of your life. You become narrow. You tire yourself out, as continued cultivation of one crop tires the soil of the farm.

To the farmer—"Diversify your crops." To the other man or woman—"Diversify your interests."

If your life work engrosses you set off part of your time for your family, for other interests.

It will pay. The soil of your life will not exhaust itself so quickly.

HIS EAR WASN'T CUT OFF AT ALL.

Did you ever hear the story of the "war of Jenkins' ear?"

It's an interesting bit of history, buried in England's story and resurrected every once in awhile by moralists.

The story goes that the Spanish, along about the beginning of the eighteenth century, caught an English captain named Jenkins engaged in illegal trade.

Jenkins went back to England and told his fellow countrymen that the terrible dons had cut off his ear.

Fearful crime!

He showed a severed ear, and England went wild about it. War was declared. Men were killed and wounded, and ships were captured and their crews sold into slavery, and towns were burned, and women and little children were made homeless.

All because of an ear?

But after many years the truth came out. Jenkins had the two ears with which Mother Nature had provided him. His ear had never been cut off at all. Some money hungry doctor had sold him an ear to show, or perhaps he had robbed a grave.

But the men killed in the war were just as dead as if they had died in a righteous cause.

Now, before men or nations get into a fight wouldn't it be well to be sure that the Jenkins in the case had really lost his ear?

And wouldn't it be well to decide, if he really lost an ear, whether the ear was worth fighting about?

When your neighbor tells you he has had his ear cut off by another man—of course you understand that only a figurative ear is meant—just part his hair and be sure that the ear is gone. Maybe his grievance is imaginary and he hasn't really lost an ear at all.

And, when you think you have been deprived of something that belongs to you, be sure, first, that you have lost it and, second, that you did not deserve to lose it.

It would be well for nations to act in the same way. There would be fewer wars to spread death and desolation over the earth. More plowshares would be beaten from swords, and the supply of pruning hooks would be increased by those made from spears.

DELICATE POINTERS.

Many a play fails because it isn't as broad as it is long.

Some men rise in the world and others are merely stilted.

Applaud a fool and he is always there with the encore.

With the people who can't forget the past is always present.

The game isn't worth the candle if you burn it at both ends.

Money talks, but some people grab it so tight as to choke it.

It's the nerve of some people that makes other people nervous.

Some people are satisfied to follow the crowd, at a safe distance.

KILL THE FLY MAGGOT NOW.



MANURE—particularly horse manure—is the favorite larval food of the fly. A single manure pile may give its neighborhood a billion flies before the season's close. Chloride of lime, generously applied will kill the fly maggot. However, the lime is not effective unless large quantities are used. Approximately two pounds of lime per bushel of manure are necessary. Also the lime is more or less ineffective unless a thorough mixture is secured. Where the treatment has been properly followed about 90 per cent of the fly maggots have been killed.

The chloride of lime treatment is relatively expensive and cannot be applied without some labor. However, the results justify both the expenditure and the effort.

A kerosene treatment will also kill the fly maggot. About one quart of kerosene to a bushel of manure should be used. The oil must be thoroughly washed down into the manure pile. It will kill practically every fly maggot.

Both chloride of lime and kerosene can best be applied by spraying them upon the manure pile. Only in this way can a thorough mixture be attained. They should be spread or sprayed upon each day's barn sweepings.

Woman Best Qualified to Say What Laws Will Assist Her Most



By HENRY F. ASHURST, United States Senator
From Arizona

THE people constitute the government. They are its creators and its maintenance. They are the government.

The granting of the elective franchise to women will add to the STRENGTH, EFFICIENCY, JUSTICE AND FAIRNESS OF GOVERNMENT.

It is archaic in a free republic, professedly made up and controlled by and administered for all the people, to DENY TO ONE-HALF OF ITS CITIZENS THE RIGHT OF EXERCISING A VALUABLE FUNCTION OF CITIZENSHIP, thus precluding that one-half from the right and power to say what law or policy shall be its rule of conduct.

In this republic we are engaged in a struggle against fraud and violence, avarice and cupidity, a struggle in behalf of liberty and justice, and it will promote the success of this struggle to ADD TO THE PRESENT CLASS OF VOTERS another class (the women) in whom the materialistic is generally submerged for the idealistic.

This class of voters looks to all laws and movements as to how such laws and movements will affect her children; how such laws and conditions will PROMOTE MORALS, HUMAN HEALTH AND HUMAN PROGRESS, more especially than as to how this or that particular law or policy will develop or serve material or property interests.

IN OTHER WORDS, "MAN LOOKS AFTER THE AFFAIRS OF LIFE, BUT WOMAN LOOKS AFTER LIFE ITSELF." WOMAN'S SPHERE, HER IDEALS AND HER DUTIES, MAKE HER ESSENTIAL CONSERVATOR OF HUMAN LIFE, CHARGED AS SHE IS WITH POLITICAL AND NATURAL JUSTICE TO ACCORD TO HER THE RIGHT TO SAY WHAT LAWS SHALL ASSIST HER IN BRINGING ABOUT THE BETTERMENT OF ECONOMIC CONDITIONS.

Remarkable Growth of Big Cities a Menace

By JAMES BRYCE, British Ambassador to America

ONE OF THE MOST GIGANTIC EVILS IS THE WONDERFUL GROWTH OF OUR MODERN CITIES, BUT I AM NOT SURE I CAN GIVE A SUITABLE REMEDY FOR THIS. SOME ANCIENT PHILOSOPHER HAS SAID, "A BIG BOOK IS A BIG EVIL," AND SO I ALSO SAY A BIG CITY IS A BIG EVIL.

Of course some of the cities, such as New York, Philadelphia, Chicago and a few others, will continue to grow, and it cannot be stopped. But the smaller cities would be best off if they REMAINED ABOUT THE SIZE THEY ARE.

I consider a big city a big evil because it is against good health, against the real brotherhood of man, LEADS TO BAD FEELINGS between the poorer and the wealthier classes, and also because big city life is hard on the nerves of the inhabitants. Great cities are also MORE LIABLE TO THE DANGERS OF POLITICAL CONDITIONS that are unsatisfactory, for almost all acts of violence against our governments grow out of the big cities.

JUDGES FOR THE BLUE GRASS FAIR

Men of Highest Type Secured to Award Premiums.

The management of the big Blue Grass Fair have every reason to congratulate themselves upon securing competent judges for the different classes this year. Each and every one are known to be gentlemen of the highest type of unquestionable fairness, and we believe with such an array of talent the entries in all classes will be very large. The list of the different classifications and judges are as follows:

Breeding Classes for Thoroughbred Horses—Mr. George Bowerman, Lexington, Ky.

Five-Gaited Saddle Horses—Mr. Howard Van Arsdale, Harrodsburg, Ky.

Three-Gaited Saddle Horses—Mr. J. W. Bales, Kingston, Ky.

Fine Harness Horses—Mr. W. B. Burton, Lancaster, Ky.

Roadsters—Mr. W. B. Burton, Lancaster, Ky.

Heavy Harness Horses and Miscellaneous Classes—Mr. Percy E. Hoge, Frankfort, Ky.

Shetland Ponies—Mr. A. G. Jeffers, Frankfort, Ky.

Classes for Mules—Mr. Thomas Dunlap, Versailles, Ky.

Classes for Jacks and Jennets—Mr. J. B. Long, Millersburg, Ky.

Classes for Short Horn Cattle—Mr. M. A. Judy, West Lebanon, Ind.

Classes for Hereford Cattle—Mr. M. A. Judy, West Lebanon, Ind.

Classes for Jersey Cattle—Mr. Harry Jenkins, Chicago, Ill.

Classes for Swine—Mr. E. S. Good, Lexington, Ky.

Classes for Sheep—Mr. Hal Woodford, Paris, Ky.

Classes for Poultry—Mr. T. M. Campbell, Darlington, Ind.

Classes for Pigeons—Mr. George Feather, Boston, Mass.

A Brilliant Fish.

The most brilliant fish in British waters is the gurnard. Its fins are scarlet, green and blue.

HALF FARE RATES TO FAIR

Railroads Make It Easy to Attend Lexington Exposition.

Do not fail to visit the Blue Grass Fair at Lexington the week of Aug. 11 to 16. One fare rates will prevail on all railroads in Kentucky. Every afternoon and evening, beginning Sunday, Aug. 10, there will be magnificent band concerts, with high class vocalists in a grand sacred concert.

A new standard will be set for fair music. Heretofore we have been content to hear instrumental concerts interspersed with some renowned solo-



THE GREAT LIBERATI.

ists in choice selections, but Liberati introduces a sextette, and, my how they make the furthestmost nook and cranny of the amphitheater echo with the marvelous and ever fresh strains from "Lucia," "Il Trovatore," "Carmen," "Martha," etc. Hardly has the insinuating sextette been stilled when forth troops a perfect charge of trumpets and trombone players, and with Liberati himself leading the van, such outbursts of harmony are not often heard. It is not the usual blattant, noisy demonstration of a brass choir, but a musically effective combination, swelling in great sounds until a startling climax is attained.

A Puzzling Answer.

"Have you sold all those stockings?" "No, I have them still on my hands."—Lippincott's.

MISSION OF CHURCH

EVERY UNDERTAKING FOR SOCIAL BETTERMENT MUST FIND HER DEEPLY INTERESTED.

I HAVE been asked about my opinion of the relation of the church to specific undertakings for social betterment. Let me say that today every movement for commercial improvement asks for the church's backing and frequently seeks to be taken up as the church's own work. Undiscriminating critics often protest: "Why are not the churches investigating the milk supply, providing playgrounds, grappling with the social evil?" etc. There is need for a clear definition of the church's distinctive mission.

It is not its task to supply a wholesome recreation, or to furnish sanitary dwellings, or to sell cheaper groceries, or to provide education for a community, or to take up the scale of wages in shops and factories. There may be—there undoubtedly are—circumstances under which it becomes necessary for the church to do such things, because no other agency is meeting an imperative need. A man lying wounded at the roadside has claims on priests and Levites, although first aid to the injured is not their specific vocation. But the church's proper task, like her Lord's, is to hold up the ideals, furnish the motives, and convictions, and provide the devoted men and women who, through the state or private companies or benevolent societies shall render this social service.

And the church's function is to inspire, not to direct. The mediæval church undertook to control every department of human life, crowning and un-crowning kings, decreeing what rate of interest was legitimate and what was usurious, and the like. The church of today, with voices on every side summoning her to undertake this, that, and the other program of social progress, must remind herself of the strict limits within which her Lord confined himself.

Duty of the Church.

The church has quite enough to do, has the hardest and blindest of all tasks to fulfill in furnishing the world with religion, with principles and faith, the principles and faith of the Son of God. The precise methods by which they shall be embodied in the structure of society it is not for her to say, for she has not been told. She will be sympathetic with every attempt to incarnate Christian ideals; but her unique function is to proclaim the ideals, train the men and women who espouse them, and supply in the person of her Lord the compelling power and guiding wisdom for their embodiment.

The social unrest of today demands of her intelligent and daring Christian leadership. This unrest is largely materialistic in that it is primarily interested in a juster distribution of wealth; but even so, it is dominated by a fine ethical idealism. It is the church's duty to sympathize with and then spiritualize this discontent, to make people restive because existing relations are cramping and ruinous to the consciences and souls of men; to hold forth plainly the social principles of Jesus Christ, and above all to proclaim the living God as the only adequate architect and builder of the holy city of our aspirations.—Rev. Henry Sloane Coffin, D. D.

Revealing the Secret Thoughts.

It is a curious thing that a speaker will taken an audience into his confidence to a degree impossible with even the closest friend. If we want to know a man's inmost mind on the highest subjects in the world, we have to go to his books or hear some discourse of his. There is a reserve that seems to tighten the nearer we approach each other, and release itself when we are in the presence of our fellow-creatures. To this anomaly we owe the fact that the injunction of Jesus as to secrecy in prayer may be fulfilled in public worship. In the presence of a common humanity bent on the same purpose the secrets of men's hearts have been brought into prayer. "Enter into thy closet," becomes a spiritual direction, and in the public sanctuary men find themselves praying in secret as nowhere else. What lifelong intimacy will not bring is realized in what friends hear from one, though a stranger, who speaks of things too private for personal converse, but true to what is in the common heart. Association brings out what isolation hides. "Where two or three are gathered together in my name," Jesus said, "there am I in the midst of them."—Christian Register.

What Failure Means.

Have you ever felt that all your efforts have been of no avail? and that, however hard you have tried, you must know at last that you have failed? But when there comes a time when you can be alone with God, have you not seen that he can bring again from the dead all our decayed hopes and stupefied ambitions? and cause to bloom again the flower of unselfish achievement? He has come "walking in the cool of the day"; he tarries long after the fevered conditions of life's exacting sun have made their inroads, and when the shadows of evening fall. He is there to say, if we have risen from failure to meet him, coming to us, that it is well, and that, though we have been cast down, we "shall not utterly fail."

The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.—Edgar W. Work.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By B. O. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR JULY 27.

MOSES' REQUEST REFUSED.

LESSON TEXT.—Ex. 3:1-14. GOLDEN TEXT.—"Blessed are they that mourn for they shall be comforted."—Matt. 5:4.

Only one incident is mentioned with reference to that long journey Moses had to take in returning from Midian to Egypt. "The Lord met him and sought to kill him." (4:24). Moses is about to pronounce a fearful penalty, see 4:23, and it was necessary that he comprehended the terrible meaning of his threat. Also he had neglected to observe the sign of covenant peace (circumcision) with his youngest son, and that was a serious delinquency for the future leader of Israel. "It was necessary at this stage of his experience that he should learn that God is in earnest when he speaks, and will assuredly perform all that he has threatened." (Murphy.)

Showing himself with Aaron, the elders of Israel are soon convinced that God had sent them and was about to work out through Moses and Aaron the long promised deliverance.

Issue Plainly Stated.

I. Moses' Message, vv. 1-9. Moses and Aaron plainly stated the issue at the very outset, "Thus saith the Lord God of Israel" (v. 1). This was at once a challenge as to the boasted superiority of the Egyptian gods. It also touched Pharaoh's pride for he was an absolute monarch and can allow these representatives of an oppressed people any liberties? Lastly, it was a question of economic importance.

Pharaoh looked upon these Israelites as his own property, now they are claimed for another. "Let my people go." In contempt, Pharaoh exclaims, "Who is Jehovah?" It was in answer to that very question Moses had been sent and right well was Pharaoh to learn the answer ere the account is settled. Men are flippantly asking that same question today, both by word and conduct, who will find out to their final sorrow who Jehovah is, and why they should obey his voice. Pharaoh spoke the truth when he said "I know not the Lord," but though he seems to boast of that he little knew what it means for a man to set up his will against that of God. "I will not" was the proud boast of a weak, wilful, ignorant worm of the dust, for all his exalted position among men. Read 2 Thess. 1:8 and Rom. 1:28.

In reply, (v. 3) Moses and Aaron did not seek to argue the case. Very little is ever gained by such a method, much better for us to deliver God's message verbatim and trust to the holy spirit to bring conviction. Moses and Aaron were far more afraid of the pestilence and sword of Jehovah than the boasted power of Pharaoh. God does punish disobedience whether we like it or not, see Deut. 28:21; Zech. 14:16-19, etc. This fearlessness angered Pharaoh (v. 4) and he commands them and their brethren at once to resume their burdens. The world is constantly accusing the servants of God of unfitness people for their work, see Amos 7:10, Luke 23:2 and Acts 17:6.

Truth Confirmed.

The truth of this narrative is confirmed by the bricks found in the ruins of cities built during this period of Egyptian history. The bricks were made of clay mixed with stubble, rather than the ordinary straw and baked in the sun rather than in a fire kiln.

II. Pharaoh's Method, vv. 10-15. It must have been a severe test of faith for the Israelites to have had their hopes thus dashed and more grievous burdens thrust upon them. Before, the government furnished the necessary straw, now they must get it themselves and at the same time keep up the usual toll of bricks.

Those who were beaten (v. 14) were of their own number who were held accountable under the Egyptian taskmasters for the conduct of the whole. Is this not suggestive of one other than ourselves "who bore our sins in his own body on the tree" and "by whose stripes we are healed?"

How little we comprehend, even with centuries of Christian history as our guide and the inspired word as our teacher, the full meaning of Paul's words, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. But God is mindful of his own and as soon as Moses and Aaron turned to him he gives them a most gracious renewal of his promise and of the ultimate blessing, see Chapter 6:1-8.

III. The Summary. God's ways of deliverance are never easy. His people are always slow to believe and his enemies have a hard hearted and terrible persistence in their opposition to him and his plans. But God does not permit this defeat, nor prevent the accomplishment of his purposes. When pain has done its work he makes it to cease. When the fire has burned out the dross he will extinguish it. Pharaoh esteemed human life cheaply, how about the sweat shop of today? "Let my people go" is the watchword of the fight that is still in progress. Israel's oppression still survives.